

AN ACROSTICAL
TRIBUTE OF RESPECT,
TO THE MEMORY OF
THE LATE RIGHT HONORABLE

Lord George Gordon,

Who died in Newgate, November 1. 1793.

IN WHICH ARE INTRODUCED
SOME PROPHETIC IDEAS RELATIVE TO THE
CALL OF THE JEWS,

EXPECTED VERY SHORTLY TO COMMENCE.

By R. HAWES.

THAT THE TIME IS AT HAND FOR THE COMING IN
OF GOD'S ANCIENT PEOPLE THE JEWS, TO THE BELIEF AND
ACKNOWLEDGEMENT OF THE TRUE MESSIAH, I AM CLEAR-
LY SATISFIED. AS AN HUMBLE ADVOCATE FOR CHRISTIANITY,
LET ME TAKE THE LIBERTY OF INTIMATING, THAT THE
GREAT STUMBLING-BLOCK IN THE WAY OF THE JEWS
OBVIOUSLY APPEARS TO ME TO BE — THE INCONGRUITY
OF OUR PENAL LAWS, AND OF THE PUBLIC ACTS AND CON-
DUCT OF SOME PEOPLE CALLED CHRISTIANS, WITH THE
MILD LAWS OF MOSES, WHICH THEY STILL READ, AND THE
EVANGELICAL LAWS OF CHRIST, WHICH THEY SO MA-
NIFESTLY PROFESS IN WORD, BUT VIOLATE IN PRACTICE !!

L O N D O N :

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Country. [Price ONE PENNY.]

TO THE MEMORY OF
LORD GEORGE GORDON,

“MULTIS ILLE FLEBILIS OCCIDIT;
“NULLIS FLEBILIOR QUAM MIHI!”

HOR.

LOOS'D are his bonds ! He's free ! at last he's free !
Oppressors, could ye now his glory taste,
Vex'd at yourselves, asham'd, you'd sigh, with me,
England by his hard Treatment stands disgrac'd !

Right firm he stood his ground ; right well the friend
And advocate of Virtue play'd his Part,
Nor Greek, nor Roman—but the good man's *End*—
DISCHARGING CONSCIENCE, prov'd his honest heart.

From Sympathetic Love, the Gift of Heaven,
Religion press'd me often to his Cell :
I found the JEW possess'd this CHRISTIAN leaven,
Ever to wish his fellow mortals well.

Noble by lineage, if that gives on Earth
Distinguish'd Right to pref'rence in respect,
He had the claim of such an envied Birth,
And prov'd his Breeding stain'd by no neglect.



Soon

Soon as his popular misfortunes seem'd
 To tell my heart where wounded honor lay :---
 To NEWGATE drawn,—in NEWGATE, I esteem'd
 His Maker's Law the Rule I should obey :

Of striving to dispense sweet friendship's balm,
 Unlock my bosom, and the Reasons trace
 Such woes should meet on him, who meant no harm,
 Err tho' he might :—mistaken has been GRACE.

Peace to his ashes ! 'Though too warm a zeal---
 A rash expression---an imprudent thought---
 Rush'd sometimes from him : Who at all times feel
 A mind serene, with lamblike Patience fraught ?

To err, is human : To forgive, divine :
 Excuses for him e'en his foes may plead :
 Do they ne'er wander from the kind design
 For which the Prince of Patriots deign'd to bleed ?

Religious Bablers ! Christian Tatlers ! Pray
 Of GORDON, if you can, a base act prove :—
 My faults I'll own ; by Honour's Law I may
 My Friend's conceal, or cover them with Love.

E'en his worst crime, his nominal decline,
 Attracts apology from CHRISTIANS true :
 Names, what avail they ? Might he not design
 Devoutly still ? And was not CHRIST a JEW ?

He bore with candor all my frank Advice ;
 I'll ne'er condemn his circumcision strange† ;
 Doubtless 'twas done from an Election nice :
 Mark'd as a Jew, the CHRISTIAN does not change.

I

If BRITONS with their Church and State to stand,
Now let them try their Customs and their Laws;
Except more mild than Moses'—each Command
All Parties charm—'tis not the Christian Cause.

Conscious I am the Jews would soon come in,
Quit their Servility to Forms and Shews,
Under a system purified from Sin,
Above Corruption:—Let who dare oppose.

Awhile I hope'd my just departed Friend,
In Hebrew vers'd, might probably become
No mean proclaimer of the glorious End
The Gospel wills JERUSALEM and Rome.

Ah, vain Illusion! though that Hope must cease:
Not yet do I despair to see the Days
Comfort for Jews and Gentiles shall increase;
England the first free Theatre of Praise.

I must declare the Law of God is *Love*;
Nations that Law need only to explore;
Then contrast with it INSTRUMENTS that prove
Harsh or ungrateful to the harmless Poor.—

ENGLAND! Have Moses' Laws whate'er is mild,
Equal, and Right, in Christendom a Place?
Above them all, each truly Christian Child
Reads perfect Liberty in GOSPEL GRACE.

—
To LORD GEORGE GORDON's memory, this verse
HAWES writes, who almost envieth his hearse.

§ Lex Dei est optima Legum—
Quod vis tibi fieri fac alteri.

Psal. xix. 7, 8, 10.
Matt. vii. 12.



